18: Anonymous--437-438 (1584) 1844 Tupinamba
116, 197

From the Rio Maranhão, which is to the other side of Pernambuco, [438] toward the north as far as the land of the Carijós, which extends from the Alagoa dos Patos as far south as the river called the Martim Affonço, [and] in which are included some 800 leagues of coastline, and in all the backlands of this region and that of the Carijós [too], which is much greater and reaches to the mountains of Perú, there is but one language spoken.

18: Anonymous--438 (1584) 1844 Tupinamba
116, 291

All of these [Indians] ordinarily go about naked, although the Carijós and some of those living beyond them [=e alguns d'alli] live in a very cold land, and therefore use deerskins, and the skins of other animals that they kill, and eat, and the women make some [things] like cotton mantles that cover half their bodies.

18: Anonymous--438 [2] (1584) 1844 Tupinamba
116, 266

All of those along the coast that have the same language eat human flesh, although some individuals in particular never eat it, and have a great disgust of it. Among the Tapuios are to be found many nations that do not eat it, nor kill their enemies, except in times of war.

18: Anonymous--438 [3] (1584) 1844 Tupinamba
116, 554, 721

The greatest honor that can come to one of them is to take an opponent in warfare, and this takes on more importance than [actual] killing, because many of those they take have killed others, in order that they might gain some name, which is taken anew each time they kill [someone]; and such names as they have indicates the number of enemies that they have killed, so that they are most honored and esteemed, and those that capture them are held to be even more valiant.

18: Anonymous--438 [4] (1584) 1844 Tupinamba
116, 727

Naturally they are inclined to kill, but they are not cruel; because ordinarily they do not torture their enemies at all, since [porque] if they do not kill them in battle, afterwards they treat them very well, and content themselves with breaking their heads with a club, which is a very easy death, considering that usually the blow either kills or at least stuns them, so that they loose their senses. If any cruelty existed, even though the instances were rare, it was by the example of the Portuguese and the French.

18: Anonymous--438 [5] (1584) 1844 Tupinamba
116, 595, 586

Ordinary marriages are not celebrated among them, so one may have three or four wives, although many do not have more than one, and if [a man] be great and valiant he has ten, twelve, or twenty. They take some and cast off others.

18: Anonymous--438-439
116, 583, 606

(1584) 1844

Tupinamba

...it is true that there are many real marriages in lege naturae, and so young men, before they marry, by the order and disposition of their parents, serve their father-in-law or mother-in-law before they receive the daughter, and so he who has many daughters is esteemed, since through them he acquires [439] sons-in-law who are subject to their fathers- and brothers-in-law. The latter, after the fathers, have a great authority over their sisters, and are devoted to them, since these also show respect and affection for their brothers, but honestly.

18: Anonymous--439
116, 601

(1584) 1844

Tupinamba

They consider as sons and daughters the children of their brothers and they call them so. A man fifty years old may call a baby one day old "father" if he is the brother of his father, even though they may be separated by four decades.

18: Anonymous--439 [2] (1584) 1844 Tupinamba
116, 582, 835

The nieces [who are] daughters of sisters are regarded as actual wives, and they not only sleep with them, but do so sine discrimine.

18: Anonymous--439 [3] (1584) 1844 Tupinamba
116, 578

The members of each nation live peacefully side by side, and they rarely fight, other than by words or with their fists. If one, heated by wine, goes too far, the women conceal his arrows or other weapons and even the firebrands, so that they cannot kill or hurt one another. A single case of murder is sufficient to cause a rift and civil war, followed by killings and the eating of many people as it happened in Rio de Janeiro.

18: Anonymous--439 [4] (1584) 1844 Tupinamba
116, 273

They are much given to beer [vinho], which they make from the roots of the mandioca that they eat, and from maize, and other plants. This beer is made by the women, who chew it and who say that this makes [the beverage] much better and easier to boil. With this they fill many large pots, which are made expressly for this purpose, and after boiling it for two days, they drink it, lukewarm; because of this it does not do much harm, nor is a great deal of it imbibed, although many of them, principally the old men, loose their better judgement on account of drinking so much; they are able to remain warm and happy only with very strong wine made from various fruits, and they drink a great deal, and loose their sense, but of this they [most of the population?] drink only a small amount, and this only during the time that the fruits are is season; but they drink so much of the common beer made from roots or maize that at times they go on drinking for two days and nights, ..., principally at the execution of one of their captive enemies, all of this time singing and dancing without either tiring [cançar] or sleeping. This communal emphasis on beer-drinking makes them gross and fat, for they eat all their meals together, and when they drink nothing else is eaten.

And, in like manner, when they eat they drink neither beer nor water, nor does anyone worry about it, and sometimes [440] when one comes to eat they have no water in the house, and one must go to the spring to drink, and at times during the night [they go to the spring] carrying a firebrand in their hand, especially those who do not have a wife, a mother, or a brother to carry the water for them. And no one troubles himself about this [=e n'isto nenhum trabalho tem], and it makes slight difference as to whether the water is good or bad, for they are content with whatever [they get].

18: Anonymous--440 (1584) 1844 Tupinamba
116, 273, 884

Children do not drink wine, and when a young man drinks for the first time they organize a big feast, and they paint themselves, since from that time on he is considered to be a grown man.

18: Anonymous--440 [2] (1584) 1844 Tupinamba
116, 776, 782

They worship no creature as their God, only the thunder which they think is God, but not even to this do they accord any honor, ... nor communication with the devil, although they have a fear of him, because sometimes they [the demons?] kill them, by blows, in the woods, or on the rivers, and because they do no harm in some horrible places, [which are] infamous for this reason, when they pass by them they leave some arrow, or a feather, or something else as an offering.

18: Anonymous--440-441 (1584) 1844 Tupinamba
116, 786, 791

They have a belief that is the cause of much evil. Occasionally their magicians, or Pagé, invent some new dances and songs which these Indians like very much; then they introduce them into the region and they have the Indians dancing and drinking day and night, not caring any longer to get food. Thus many people have perished. Each of these magicians is intent upon finding something by which he may gain more, because this is his ambition. Thus some go about saying that the crops will grow by themselves and that the game of the woods will flock to their villages. Others say that the old women will become young and for that purpose they prepare baths with herbs, in which they wash them. Others tell them that those who will not receive them will turn into birds and other similar fantasies. Moreover, they say that they have a spirit within them through whom they may kill, and in this way they inspire fear and gain many disciples by transferring this spirit to others when smoking, blowing so that the one who receives his breath trembles and perspires very much. [441] ... Many believe nothing of this and know them to be falsehoods.

18: Anonymous--441 (1584) 1844 Tupinamba
116, 791

These [magicians] also paint calabashes with eyes and a mouth and keep it hidden in a dark house where the Indians bring their offerings. They call these inventions Caraiba, which is to say something holy or supernatural; and for this reason the Portuguese go by this name, since they appear to be something great, as if from the other World, since they come from so far across the sea. These same magicians, and others who do not arrive at such [a grade?], are accustomed to rubbing [esfresgar], cleaning, and smoking the sick in their injured parts, and they say that by doing this they heal them, and of this much use is made, becuase, with the desire of gaining good health, many give themselves to be sucked, even though they may not believe them. Other divinations, and superstitions concerning birds, and roots, and concerning everything, exist in infinite numbers, but all [this] is a thing of little moment.

18: Anonymous-- 441 [2] (1584) 1844 Tupinamba
116, 773

They are without any knowledge of the Flood, but very confused, for, being handed down from hand to hand, their histories are told in diverse ways. Also there are two ancient stories of two men who walked among them, one good and the other bad, the good one being called Cumé, which should signify the apostle S. Thomé. And of him they say that he did good works, but they remember nothing in particular about him. In some spots there are to be found human footprints impressed in stones, the best of these being in São Vicente, near a cape on the beach, in a big cluster of rocks, whereon the sea beats continuously, [and] there are many footprints, as if of two different persons, some larger and some smaller. It is possible that these are the prints of the apostle saint and of some disciple of his.

Another man they call Maîra, and they say that he was doing evil. He was the enemy of Cumé, and therefore those who are at war with the Portuguese are called by them Maîra. These are the customs most to be noted concerning this people of Brasil, of whom, if a detailed account of everything about them were to be given, it would fill a very large book.